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<u>Home</u> > <u>Mizan al-Hikmah (Scale of Wisdom)</u> > <u>Enjoining Good And Prohibiting Wrong</u> > The Lowest Level of Prohibition of Wrong

Enjoining Good And Prohibiting Wrong

الأمرُ بالمَعروف وَالنَّهِيُّ عَن المُنكَر Enjoining Good And Prohibiting Wrong

Enjoining Good and Prohibiting Wrong

ـ رسولُ اللهِ (صَلَّيَ اللهُ عَلَيهِ وَ آلِهِ): مَن أَمَرَ بِالمَعروفِ ونَهى عَنِ المُنكَرِ فَهُوَ خَليفَةُ اللهِ في الأرضِ ، وخَليفَةُ 1. رسوله . رسوله

1– The Prophet (S) said, 'Whoever enjoins good and prohibits wrong is the deputy of Allah and the deputy of His Prophet on the earth.' [Mustadrak al-Wasa'il, v. 12, p. 179, no. 13817]

2– The Prophet (S) said, 'The Prophet (S) said, 'Verily Allah, Mighty and Exalted, despises the weak believer who has no religion [i.e. has no devotion to his religion].' When asked who a believer with no religion is, he replied, 'He who does not prohibit wrong.'[al-Kafi, v. 5, p. 59, no. 15]

3– Imam Ali (a.s.) said, 'The basis of Islamic law is the enjoinment of good and the prohibition of wrong.' [Ghurar al-Hikam, no. 6817]

4– Imam Ali (a.s.) said, 'All acts of righteousness and striving in the way of Allah are as mere spittle in the deep sea compared to enjoining good and prohibiting wrong.' [Nahjul Balaghah, Saying 374]

5– Imam Ali (a.s.) said, 'Enjoinment of good is the best of all acts performed by creation.' [Ghurar al-Hikam, no. 1977]

6– Imam Ali (a.s.) said, 'Know that enjoinment of good and prohibition of wrong never reach an end, and never cut off sustenance.'[al-Kafi, v. 5, p. 57, no. 6]

7- Imam al-Husayn (a.s.) said, 'It is not permissible for a believing eye to watch Allah being disobeyed and close without first changing the situation.'[Tanbih al-Khawatir, v. 2, p. 179]

8– Imam al-Baqir (a.s.) said, 'Verily the enjoinment of good and the prohibition of wrong is the path of the prophets, the way of the righteous, a great obligation on which all other obligations are founded and on which ideologies are secured, by which earnings are made lawful, by which iniquities are redressed, through which the earth flourishes, justice is sought from enemies and [Allah's] command is kept upright.'[al-Kafi, v. 5, p. 56, no. 1]

The Danger in Abandoning the Enjoinment of Good and the Prohibition of Wrong

9– The Prophet (S) said, 'You must enjoin good indeed and you shall prohibit wrong otherwise the chastisement of Allah will surely overtake you.' [Wasa'il al-Shi'ah, v. 11, p. 407, no. 12]

10– Imam Ali (a.s.) said in his last will to Imam Hasan and Imam Husayn (a.s.) after he had been struck by Ibn Muljim, 'Never abandon the enjoinment of good and the prohibition of wrong lest the evil ones amongst you gain mastery over you whereafter you will supplicate [Allah] but you will not be answered.'[Nahjul Balaghah, Letter 47]

He Who Contents Himself with a People's (Wrong) Action

11– Imam Ali (a.s.) said, 'The one who contents himself with the wrong action of a group of people is as one who plunges into it with them, and every person who plunges into wrongdoing is guilty of two sins: the sin of having committed the wrong and the sin of being content with it.' [Nahjul Balaghah, Saying 254]

12- Imam al-Jawad (a.s.) said, 'He who approves of a wicked deed partakes in it.' [Kashf al-Ghamma, v. 3, p. 139]

13– Imam al–Jawad (a.s.) said, 'He who witnesses a misdeed and abhors it is as one who was absent thereat, whereas he who is absent from a misdeed and yet contents himself with it is as one who witnessed it.'[Tuhaf al-'Uqul, no. 456]

The Conditions to Be Observed by One Who Enjoins Good

14— The Prophet (S) said, 'One who enjoins good should do so using good means.' [Kanz al-'Ummal, no. 5523]

15— The Prophet (S) was once told, 'We only enjoin that which we ourselves practice absolutely and we only prohibit that which we refrain from absolutely', to which he replied, 'No, rather enjoin good even if you yourself do not practice it absolutely and prohibit wrong even if you yourself do not refrain from it absolutely.'[Tanbih al-Khawatir, v. 2, p. 213]

16– Imam Ali (a.s.) said, 'Verily I bring myself to prohibit people from that which I myself do not refrain from, or to enjoin them that which I myself have not performed before them.' [Ghurar al–Hikam, no. 3780]

17– Imam Ali (a.s.) said, 'Allah curses those who enjoin good but abandon its practice, and those who prohibit wrong but commit it themselves.'[Nahjul Balaghah, Sermon 129]

18– Imam Ali (a.s.) said, 'And prohibit wrong and abstain from it yourselves, for verily you have been commanded to prohibit wrong after abstention from it.'[Nahjul Balaghah, Sermon 105]

19– Imam al–Sadiq (a.s.) said, 'Verily the one who enjoins good and prohibits wrong should possess three qualities: he should act upon that which he enjoins and abstain from that which he prohibits; he must be just with regards to what he enjoins and just with regards to what he prohibits; and he must be gentle in what he enjoins and gentle in what he prohibits.'[al–Khisal, p. 109, no. 79]

The Lowest Level of Prohibition of Wrong

ـ رسولُ اللهِ (صَلَّيَ اللهُ عَلَيهِ وَ آلِهِ): مَن رَأَى مِنكُم مُنكَراً فَلْيُغَيِّرْهُ بِيَدِهِ ، فإن لَم يَستَطِعْ فبلِسانِهِ ، فإن لَم يَستَطِعْ 20 ـ رسولُ اللهِ (صَلَّيَ اللهُ عَلَيهِ وَ آلِهِ): مَن رَأَى مِنكُم مُنكَراً فَلْيُغَيِّرْهُ بِيَدِهِ ، فإن لَم يَستَطِعْ فبلِسانِهِ ، فإن لَم يَستَطِعْ 20 ـ وَلَكَ أَضعَفُ الإيمانِ .

20- The Prophet (S) said, 'He who sees wrong being done should redress the situation with his own hand, and if he cannot do so then with his tongue, and if he cannot do so then with his heart [disapproving the act], and that is the weakest level of faith.'[al-Targhib wa al-Tarhib, v. 3, p. 223, no. 1]

21– The Prophet (S) said, 'Indeed fear of people must not prevent any of you from speaking the truth when he sees it fit to remind others of the grandeur of Allah, for neither will it [i.e. speaking the truth] hasten your destined end, nor will it ward off your decreed sustenance.' [Kanz al-'Ummal, no. 5570]

22- Imam Ali (a.s.) said, 'He who abandons the prohibition of wrong with his heart, his hand and his tongue is a dead man walking amongst the living.'[al-Tahdhib, v. 6, p. 181, no. 374]

23- Imam Ali (a.s.) said, 'The Prophet (S) commanded us to meet the sinners with stern faces.'[al-Kafi, v. 5, p. 59, no. 10]

. ـ الإمامُ الصّادقُ (عَلَيهِ السّلامُ): حَسبُ المُؤمِنِ عِزّاً إذا رَأَى مُنكَراً أن يَعلَمَ اللّهُ عَزَّوجلَّ مِن قَلبِه إنكارَهُ 24

24– Imam al-Sadiq (a.s.) said, 'It is honour indeed for a believer that when he sees wrong being done, Allah, Mighty and Exalted, knows his heart to have rejected it.'[al-Kafi, v. 5, p. 60, no. 1]

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